A NEW and USEFUL CATECHISM;

Very neceſſary and teachable, both for Children and young Chriſtians.

Wherein is contained, by way of *Queſtion* and *Anſwer*, a brief Diſcovery of theſe Things;

1. What is God.
2. How he may be known.
3. What Man's State is, by reaſon of the Fall of *Adam*, and his own actual Sins.
4. What Chriſt is, and the glorious Remedy God hath provided for Sinners, in ſending his Son into the World.
5. That the Scriptures are the undoubted Mind and Will of God, for Men and Chriſtians to walk by; evident by ſix Reaſons.
6. What our Duty is to Chriſt, in Matter of Worſhip and holy Converſation.
7. Some few *Queſtions* and *Anſwers*, relating to the Duty of Children and Servants in particular.

The third Edition, Corected and Amended, with large Additions, by *MANASSETH KING*, Paſtor to the Church of Chriſt in *Coventry*.

Parents, bring up your Children in the Nurture and Admonition of the Lord, Epheſ. 6. 4.

London, Printed in the Year 1693.

TO THE READER.

FOr asmuch as I have observed, that among the many great and little Books, there have been scarce any that have minded this Work, of publishing any thing tending to the instructing of Youth in the Things of the Lord, in such a way as may be by Parents or Masters easily by way of Question asked, and by way of Answer easily learned by Children or Servants: I have therefore, as one of those that bear good-will to the Education of Youth, and the Edification of others; and so far as I know my own Heart, to the eternal Salvation of all whom Jesus Christ hath died for, have singly in this intended the Glory of God, in whose Hand is all our Breaths, and do humbly offer this as tending thereto in this ensuing Dialogue; desiring that if my Knowledg may not be so great as others, nor my Judgment so regulated according to the Scriptures of Truth as others, that it may not prejudice them against what Truth they may find, nor hinder, but rather further them to the bringing forth a more excellent Piece of this Nature; and then I am sure God will have the Glory, Souls may have

the Benefit, many Families that too much, yea, I judg ſinfully neglect the inſtructing of their Children or Servants under their Charge, receive more Benefit: not knowing, *as the Apoſtle ſaith,* but thou, O Man, mayſt ſave thy Wife. *So what knoweſt thou, O Father, but thou by thy care in bringing up thy Child in the Nurture and Admonition of the Lord, mayeſt ſave thy Child, thy Servant; thy Patterns or Examples being daily agreeable to thy Inſtruction: and thy neglect of this Duty may be ſad upon the Day of thy Account, when the Blood of any poor Soul living in thy Family may be required at thy Hand, becauſe thou didſt not do thy utmoſt in the uſe of the Means God hath appointed to reclaim them from Evil, and the Snares of Death, and to bring them to the underſtanding of the Will and Work of God appointed for them to obſerve. Among the reſt of thoſe great Endeavours of many of the Lord's People in other things, I do here preſent thee with a few* Queſtions *and* Anſwers *grounded upon Scripture, which I ſhall beg thy Eſteem of no farther, than thou findeſt them agree with the Law and Teſtimony,* Iſa. 8. *and deſire from my Soul, that every Man and Woman, Child and Servant, may learn to know the Things that belong to their Peace, and may eſcape the Snares of Death; in which I deſire to remain one that am commanded to love my Neighbour as my ſelf.*

Manaſſeth King.

The

The Child's Inſtructor:

OR,

Brother Benjamin Keach's *Verſes.*

O Child moſt dear, encline thine Ear,
And hearken to God's Voice:
His Counſel take, and that will make
God's Angels to rejoice.
Be not like thoſe, that Grace oppoſe,
And give their Minds to play:
But let thy Mind be well inclin'd,
In ſeeking Wiſdom's Way.
Learn in thy Youth, God's holy Truth,
Chriſt's bleſſed Croſs to bear:
And ſo ſhalt thou, though hated now,
In Heaven have a ſhare.
Don't lie nor ſwear, to ſteal don't dare,
Have a care of ſuch Evils:
For ſuch muſt die, and in Hell lie,
With damned Souls and Devils.
In a right way, thou muſt obey,
Thy Father and thy Mother:
As alſo right, in God's dear ſight,
To love Siſter and Brother.

Let not vain Pleaſure, nor earthly Treaſure
Thy Soul ſeek and deſire:
For theſe things know, God will o'rthrow
with his conſuming Fire.
Spend all thy Days in righteous Ways,
God's holy Name to hallow:
That at thy laſt, thy Days being paſt,
A bleſſed End may follow.
And though thou die, and in Grave lie,
Yet Chriſt will thee awake:
And Angels ſend thee to attend,
And into's Kingdom take.
Where thou ſhalt reſt, with Saints the beſt,
And pray that ſo may I,
And have the Crown of bleſs'd Renown,
God's Name to magnify.
That thou with Chriſt in Paradiſe,
For ever mayeſt dwell.
Thus do thou pray, both Night and Day,
And ſo dear Child farewel.

A New and Useful

CATECHISM.

Question. *What is God?*

Answer. A Spirit, a King Immortal, only Wise, Holy, Merciful, Just, All-seeing, a Heart-searching *Jehovah*, Joh. 4.24. 1 *Tim.*6.15. 1 *Pet.*1.15. *Ephes.*2.4. *Psal.* 86.5. *Prov.*15.3. *Isa.*45.21.

Quest. *How may he be known?*

Answ. By his Works, Attributes, and his Word, *Rom.*2.14,15. *Micah* 7.18. *Isa.*9.6. *Job* Chap. 38, 39. *Exod.*34.6,7,8.

Quest. *What are his Works?*

Answ. He made Heaven, Earth, the Sea, and all that in them is, in six Days, and rested the seventh Day, and saw all things to be exceeding Good.

Quest. *What is wonderful in his Works further?*

A. His making all Things of Nothing, his preserving all things by his Mercy & Power, calleth for the Waters out of the Sea, poureth them out upon the Earth, *Amos* 5.8. Gives the Sun for a Light by Day, and the Moon and Stars by Night; giveth the Rainbow as a Sign that the World shall be no more drowned, placing

Virtue, and Operation in every Herb, Tree, Plant, for the use and benefit of his Creature, Man. And for a further discovery, take notice of *Job* 38 & 39 Chapters, *Gen.*9.13. *Gen.* 1. 28, 29, 30.

Quest. *What are his Attributes?*

Answ. His Wisdom, his Holiness, his Justice, his Mercy, his Faithfulness, his Allseeingness, and his Infiniteness in them, and Immortality and Immutability, 1 *Tim.*6.15. 1 *Cor.*10. 13. *Rev.*15.4. *Psal.*139.2.

Quest. *What is his Word?*

Answ. That which declareth him so to be, and proceedeth from himself, *Psal.*19.1,2,3,4, 5,6,7.

Quest. *Why did God create all things?*

Answ. For his Pleasure all things are and were created, *Rev.*4.11.

Quest. *Did God create any Man on purpose to damn him?*

Answ. No; for he saith, As I live, I desire not the Death of a Sinner, but rather that he may turn and live, *Ezek.*18.22,23,24. & 33.11.

Q. *What was Man made of?*

A. Dust of the Earth, *Gen.*2.7.

Q. *After what manner was he made?*

A. He is said to be created after God's own Image, having Dominion over all the earthly Creatures, *Gen.*1.27,28.

Q. *What did God give to* Adam *at the first?*

A. He gave him a pleasant Paradise, and a Law; That of every Tree in the Garden he might

might eat; but of the Tree of Knowledg of Good and Evil he should not eat; for in the Day he eat thereof, he should surely die, *Gen.*2.17.

Q. *How came* Adam *to break the Law given unto him?*

A. By the Woman's yielding to the Serpent, did take and eat of the forbidden Fruit, and she gave to her Husband, and he did eat, *Gen.*3.6.

Q. *Did* Eve *being tempted or provoked to eat by the Serpent, or* Adam *by the Woman, excuse their Sin?*

A. No; for God passeth Sentence upon them both, and also upon the Serpent.

Q. *What Misery fell they under as their Punishment?*

A. To the Woman God saith, I will greatly multiply thy Sorrows, and thy Conceptions; in Sorrow shalt thou bring forth Children, and thy desire shall be to thy Husband, and he shall rule over thee, *Gen.*3.16.

Q. *What did God say to* Adam?

A. Because thou hast hearkened to the Voice of thy Wife, the Ground shall be cursed for thy sake; Thorns and Thistles shall it bring forth; thou shalt in the sweat of thy Face eat thy Bread, until thou return unto the Dust; for Dust thou art, and unto Dust thou shalt return. He was also ashamed of his Nakedness, feared to appear before his Maker, turned out of Paradise, and Cherubims set to keep the Way of the Tree of Life with flaming Swords, that he might not eat thereof, lest he live for ever, *Gen.* 3.17,18,19,22,23,24.

Q.

Q. *Here is sad News of Death, and Mortality, and Pain, and losing of a pleasant Paradise: How came the happy News of Life immortal, and enjoying of a heavenly Paradise?*

A. Through a second *Adam*, Christ Jesus, who hath abolished Death, and hath brought Life and Immortality unto Light, through the Gospel. 2 *Tim.* 1.10. *Heb.* 2.14. 1 *Cor.* 15.22. *Gen.* 3.15.

Q. *What is Jesus Christ?*

A. The Son of God, the Saviour of poor, lost, worthless, straying Sinners.

Q. *How may that appear?*

A. By the Wonders wrought at his Conception, at his Birth, by himself whilst on Earth personally, at his Transfiguration, at his Baptism, at his Death, at his Resurrection.

Q. *What was wrought in a miraculous way at his Conception?*

A. Mary with Child by the Holy Ghost, and not after any ordinary manner, *Mat.* 1.16. *Joseph* being espoused unto her, thought to put her away, not knowing what was done; but an Angel appeared to satisfy him, and directed him to call his Name *Jesus*, for he should save his People from their Sins, *Mat.* 1.21.

Q. *What Wonder was done at his Birth?*

A. A Star arose out of the East, which the Wise-men followed, till it stood still over the Place where the young Child lay, *Mat.* 2.10.

Q. *What else was done at his Birth?*

A. Their rejoicing and worshipping of him;

Herod's

Herod's cruel Design frustrated, as relating to the killing of the Babe, by the Lord's appearing unto them in a Dream, and sending them another way, *Mat.*2.12.

Q. *What else was wonderful?*

A. An Angel appearing unto two Shepherds in great Glory, saying, Fear not, for I bring you glad Tidings, which shall be to all People; for unto you is born this Day, in the City of *David*, a Saviour, Christ the Lord.

Q. *What else was wrought wonderfully at his Birth?*

A. A heavenly Host immediately appearing, praising God, and saying, Glory to God in the Highest, on Earth Peace, Good-will towards Men, *Luke* 2.9,10,11,12,13,14.

Q. *What Wonders were wrought in his Life-time?*

A. Disputing with the Doctors at twelve Years of Age; rebuking violent Diseases, and they departed by the Word of his Mouth, *Joh.*4.10. turned Water into Wine, *John* 2.9. raised the Dead, cleansed the Lepers; the Lame walk, the Blind see, the Deaf hear, the Dumb speak, *Mat.*11.5. Rather than he will give Offence, causeth Money to be taken out of a Fish's Mouth, *Mat.*17.27.

Q. *What else was wrought by Christ in his Life-time?*

A. The Wind and the Sea obey him, and are calm at his Command, *Mat.*8.26,27. Five thousand fed with five Loaves, and two little Fishes, *Mat.*14.19,20,21.

Q.

Q. *What was wonderful at his Baptism?*

A. The Spirit of God lighting upon him as a Dove, as he came out of the Water, testifying that he was the Son of God, in whom he was well-pleased, *Mat.*3. 16. Also at his being transfigured upon the Mount, his Face did shine as the Sun, and his Raiment white as the Light, a bright Cloud over-shadowed them, and a Voice out of the Cloud, saying, This is my beloved Son, in whom I am well-pleased, hear ye him, *Mat.*17.2.

Q. *What was done at his Death?*

A. The Vail of the Temple rent, to signify the End of those Types, he being the Substance, *Heb.* 9. 11. and Darkness over all the Earth, from the 6*th* Hour to the 9*th* Hour, *Luke* 23. 44. the Earth did quake, and the Rocks rent, and the Graves were opened; and many of the dead Bodies of the Saints which slept, arose after his Resurrection, and went into the holy City, *Mat.*27.51,52,53.

Q. *What Wonders were wrought at his Resurrection?*

A. A great Earthquake; an Angel descending from Heaven, and came and rolled the Stone from the Door, and sat upon it; his Countenance like Lightning, and his Raiment white as Snow: and for fear of him the Keepers did shake, and became as dead Men, telling the Women that Christ was risen, shewing them the Place where the Lord lay; and said unto them, Go quickly and tell his Disciples, he is risen from

from the Dead. *Matth.*28. 2, 3, 4, 5, 6, 7.

Q. *How long was it from his Death to his Ascension?*

A. Forty Days, speaking to them of the things concerning the Kingdom of God, *Act.*1.3.

Q. *What was done at his Ascension?*

A. Two Men standing by the Disciples in white Apparel, testifying that the same Jesus whom they had seen ascend into Heaven, should so come in like manner as ye have seen him go into Heaven, *Acts* 1. 11.

Q. *What was done after his Ascension?*

A. The Disciples being together, and praying upon the Day of Pentecost, they received the Promise of the Spirit, and were filled with the Holy Ghost, so as that they were able to speak to the understanding of all Nations; and Gifts bestowed upon them and others, for the Edification of the Church, perfecting of the Saints for the Work of the Ministry: this appears from these Scriptures, *Acts* 2.3. *Eph.*4.8. 1 *Cor.*12.7.

Q. *What did the Lord Jesus come into the World to do?*

A. He came to seek and save them that were lost, to give the knowledg of Salvation and Remission of Sins; to give Light to them that sat in Darkness, and the shadow of Death; to guide our Feet in the Path of Peace, *Luk.*19.10. & 1. 77, 78, 79. & 24. 47. and to destroy the Works of the Devil, 1 *John* 3. 8.

Q. *How came Man into his lost miserable Estate?*

A. By

A. By Sin.

Q. *What is Sin?*

A. It is the Transgression of the Law, *Rom.* 7.7. 1 *Joh.* 3.4.

Q. *What Means hath Christ used to seek and save them that are lost?*

A. He hath, by the means of Death, redeemed us from him that had the Power of Death, even the Devil; and deliver'd them who thrô fear of Death, were all their Life-time subject to Bondage. He was wounded for our Iniquities, broken for our Transgressions; the Chastisement of our Peace was upon him, and thrô his Stripes we are healed: He poured out his Soul unto Death, and made Intercession for Transgressors.

Q. *Did he do this for all Men?*

A. Yea, all have, like Sheep, gone astray; and the Lord hath laid upon him the Iniquity of us all.

Q. *How doth it appear that Christ died for all Men?*

A. From the Types under the Law; from the Testimony of all the Prophets; from the Testimony of an Angel, and of the Heavenly Host; from the Testimony of Christ and his Holy Apostles.

Q. *How from Types doth it appear that Christ died for all Men?*

A. As the Paschal Lamb being slain, was a Sign of Safety and Deliverance to *Israel*; so Jesus Christ is called the Lamb slain from the

Foun-

Foundation of the World; and is called the Lamb of God that taketh away the Sins of the World; and that saveth all that believe from Wrath to come. *Rev.* 13.8. *Joh.* 1.29. 1 *Thess.* 1.10.

Q. *How else?*

A. By the brazen Serpent; that as truly as it was lifted up by *Moses*, for the healing of all that were stung or bitten; so Christ is held forth and lifted up, for the comfort of every poor distressed Sinner; that whosoever believeth, might not perish, but have eternal Life. *John* 3. 14, 15, 16.

Q. *How else by the* Manna?

A. That as the *Manna* fell for all *Israel* to gather, and be nourished in the eating of it; so Jesus Christ came, the true Bread from Heaven, to give his Flesh for the Life of the World, that all those that believe on Jesus Christ, and feed on him by Faith, might be nourished up to eternal Life, *John* 6. 51.

Q. *How else doth it appear?*

A. By the Testimony of an Angel, saying, Fear not, I bring you glad Tidings, which shall be to all People; for unto you is born this Day, in the City of *David*, a Saviour, Christ the Lord, *Luke* 2.10,11,12.

Q. *How else?*

A. Immediately a Heavenly Host praising God, and saying, Glory to God in the highest, Peace, good Will towards Men, *Luk.* 2.13,14.

Q. *How else doth it appear?*

A. By the Testimony of all the Prophets,

Acts

Acts 10. 47. To him give all the Prophets witness, that whosoever believeth in him, should have remission of Sins.

Q. *How else doth it appear?*

A. From the Testimony of Christ, who saith, The Bread which I give, is my Flesh; which I give for the Life of the World, *John* 6.51. By the Testimony of his Apostles, who thus judg, that if one died for all, then they which live, should not live to themselves, but unto him that died for them, and rose again, 2 *Cor.* 5. 14. Who say, that he by the Grace of God, tasted Death for every Man, *Heb.* 2.9. Who gave himself a Ransom for all, to be testified in due Time. And this Truth, *Paul* was ordained a Preacher of among the Gentiles, 1 *Tim.* 2.6,7. Who say, that he is not only a Propitiation for our Sins, but for the Sins of the whole World, 1 *John* 2. 2.

Q. *What farther Means doth he use to seek and save them that are lost, or are by reason of Sin in a damnable Condition, if dying therein?*

A. He rose again for the Justification of poor sinful Man, in which he hath given assurance unto Man of his Resurrection, and that there is a Day that he must come to Judgment, *Acts* 17.31. Also appointing, that the Gospel should be preached to every Creature, *Mark* 16.13,16. Also affording his Spirit to convince Men of Sin, if they believe not, *John* 16.8,9. Also by the glorious Benefits of his Ascension, did and doth furnish Men with Gifts for the Work of the Ministry, to be Ambassadors for Christ, to beseech

beseech Souls to be reconciled, *Ephes.* 4. 11,12 2 *Cor.* 5.19,20.

Q. *What farther Means doth he use to bring Men to Happiness?*

A. By virtue of his Intercession, Vengeance is staid from coming speedily and suddenly upon Men, *Luke* 13.8. *Isa.* 53.12. Also his patient waiting upon Men from time to time; Warnings given by his Severity upon some, promising Happiness and Eternal Life, if they believe and obey; threatning Eternal Death and Damnation, if they believe not, and are disobedient, *Prov.* 1.20. *Jer.* 13.27. *Mat.* 11.21. *John* 3.36. 1 *Cor.* 10.12.

Q. *Did Jesus Christ die for all Men, that they might be saved?*

A. Yea; for he complaineth, saying, Ye will not come unto me, that you might have Life; and he came not to condemn the World, but that the World through him might be saved: And *John* came to bear witness of that Light, that all Men through him might believe, *John* 5.40. & 3.17. & 1.7.

Q. *Are Men saved only by the Death of Christ?*

A. They are said to be reconciled by his Death, but saved by his Life, *Rom.* 5.10.

Q. *What is that which renders Men Enemies unto God, and under his Wrath?*

A. Evil wicked Works, *Col.* 1.21. *Ephes.* 2. 2,11.

Q. *What are the Works of the Flesh?*

A. Adultery, Fornication, Uncleanness, La-

sciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulation, Wrath, Strife, Sedition, Heresies, Envyings, Drunkenness, Murders, Reviling.

Q. *Shall any such inherit the Kingdom of Heaven?*

A. No. *Gal.*5 19,20. 1 *Cor.*6.9. *Ephes.*5.6.

Q. *Will not Omissions of Good hinder from Eternal Life, as well as Commissions of Evil?*

A. Yea; for Christ saith, the not giving to him when he was an hungry; the not clothing of him when he was naked; the not visiting of him when he was sick; the not coming unto him when he was in Prison; he will take this want of Mercy to his little Ones that believe, as done to himself; and these shall go away into everlasting Destruction, *Mat.*25.41,42,43.

Q. *What is required of all Men guilty of committing Evil, or omitting Good?*

A. Confessing their Sins before the Lord, and being humbled for them, with a Resolution to forsake them, through a constant watchfulness against them. *Prov.*28.13. *Luk.*24.27. *Acts* 17. 30. 2 *Cor.*7.10.

Q. *What Rule hath God left us to guide and direct, what to avoid, what to believe, and what to do?*

A. The Holy Scriptures, which are able to make the Man of God wise unto Salvation, and to furnish him to every good Work; and are profitable for Instruction, Correction, Comfort. *Acts* 24.14. & 17.11. 2 *Tim.*3.16,17.

Q. *How*

Q. *How may it appear that they are the Mind of God, for us to walk by?*

A. 1. By the wonderful Miracles wrought to confirm the Words spoken by Christ, and his Apostles and Prophets, recorded therein. 2. By the constant fulfilling of the Prophecies and Promises therein contained. 3. By the entire Purity of the teaching of God contained in them, leading from Sin to Holiness, from Earth to Heaven, from Death to Life, from a carnal State to a Spiritual, from Darkness to Light. 4. From the wonderful preservation of them, that neither Time nor Tyranny could extinguish. 5. By the sweet Harmony and Agreement against those Evils that Men are most inclined to commit. 6. By the powerful Operation of them, in converting Thousands.

Q. *Wherein doth their Profitableness farther appear?*

A. By hiding them in the Heart, they keep from Sin, and the Path of the Destroyer, and are a Means to bring to believe, *Psal.* 119.9. *Joh.* 20.31. *Rom.* 15.4. 1 *Joh.* 3.9.

Q. *When there is Faith and Repentance manifested, what doth the Scripture require such Men to do in the next place?*

A. They are, after the manifestation of Faith and Repentance, to be baptized with Water, into the Name of Father, Son, and holy Spirit, *Mat.* 28.19. *Mar.* 16.16. *Act.* 2.41. & 10.48. & 18.8.

Q. *In what manner is this Ordinance to be administred?*

A. We find no mention made in Scripture of Sprinkling being the manner; but Christ, our glorious Pattern, came up out of the Water, and the Spirit of God lighted on him as a Dove. *Philip* and the *Eunuch* are said to go down into the Water; and when *Philip* had baptized him, they came both up out of the Water, *Acts* 8.39. The Apostle *Paul* telleth the Saints, speaking of the signification of Baptism, as also the manner, saith, Therefore we are buried with him in Baptism; and burying is a covering the whole Man, putting the Party baptized under the Water, *Rom.*6.2. *Joh.*3.23.

Q. *What doth Baptism signify?*

A. A death unto Sin, a rising unto newness of Life; that which the believing Subject ought to have in his mind then, and to appear reckoning himself dead to Sin, and one minding a new Life afterward, *Rom.*6.2,7. *Col.*2.12.

Q. *What Privilege or Benefit hath the Believer, by being baptized with Water into the Lord's Name?*

A. He is in the way to receive the precious Comfort of the Holy Spirit, and Remission of his Sins, and to have fellowship with the Church in all other good Duties, as being a visible Member thereof, added by Faith, Repentance and Baptism; as appears by these Scriptures, *Acts* 2.38,39. & 2.41. & 22.16.

Q. *How many Baptisms be there?*

A. Three.

Q. *Which be they?*

A. Baptism of Water, and of the Spirit, and of Afflictions.

Q.

Q. *Who are the Administrators of Water-Baptism?*

A. Faithful preaching Disciples may administer it to Men and Women, *Mat.*28.19. *Acts* 8.37,38. & 8.12. & 22.16.

Q. *Why may not Infants be baptized, seeing it is no where forbidden?*

A. Revealed things belong to us and our Children; but we find not that revealed as any part of the Will of God: also in doing that in Worship to God, which we have neither Precept from God, nor Example from Christ, is Will-worship; and that is forbidden, *Levit.*10.2. *Col.*4.23.

Q. *Who are the Administrators of the Baptism of Affliction?*

A. The World and the Devil, *Rev.*2.10.

Q. *Who are the Administrators of the Spirit's Baptism?*

A. God and Jesus Christ only are the Administrators of that, *Mat.*3.11. *Joel* 2.18.

Q. *What is the Spirit's Baptism?*

A. It is the extraordinary Measures of the Spirit given from God, whereby Persons are enabled to work Miracles, speak with Tongues, *Mat.*3.11. *Acts* 1.5. compared with *Acts* 2.4. & 11.16,17.

Q. *What are we to look for after this short Life is ended?*

A. Resurrection from the Dead, by the wonderful Power of God, and made incorruptible, and come to Judgment, and receive

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A. God and Jesus Christ only are the Administrators of that, *Mat.*3.11. *Joel* 2.18.

Q. *What is the Spirit's Baptism?*

A. It is the extraordinary Measures of the Spirit given from God, whereby Persons are enabled to work Miracles, speak with Tongues, *Mat.*3.11. *Acts* 1.5. compared with *Acts* 2.4. & 11.16,17.

Q. *What are we to look for after this short Life is ended?*

A. Resurrection from the Dead, by the wonderful Power of God, and made incorruptible, and come to Judgment, and receive

according to the Works done in the Body, either eternal Happiness, as the End of the Faith of the Lord's People, or else eternal Damnation as the just Reward of all those that know not God, and obey not the Gospel, 1 *Pet.* 1.9. 2 *Thess.* 1.8.

Q. *What must Men expect in this World in following Christ, leaving their vain Conversation, and witnessing against the Evil of the Times and Days wherein they live?*

A. They must, in living Godly, suffer Persecution, and expect to have Men lay their Hands on them, and put them into Prison; scourge them, and put them to Death; despise their pure holy Profession with names of Blasphemy, Heresy, Delusion; saying all manner of Evil falsly for his Name sake, *Luke* 6.22,24. *Acts* 24.

Q. *What is needful then for Men to learn that intend to follow Christ in this Vail of Misery?*

A. Self-denial and Contentation, to labour to increase in Faith and Patience, to see more in reproach for Christ's sake, than in a Kingdom of carnal sinful Delights, *Heb.* 11. 24,25. Wisely to sit down and count the Cost, *Luke* 14.27,28.

Q. *What is, or will be the Danger of drawing back from Truth, when a Man once professeth it?*

A. They had better they had never known the holy Commandment, than after to turn from it; they are such in so doing, that God's Soul will have no pleasure in; they shall also be

be filled with their own Ways, lie open to strong Delusions, because they received not the Truth in the love of it; such as are unfit for the Kingdom of Heaven, and are compared to Dogs returning to their own Vomit; and wandring Stars, to whom is reserved the Blackness of Darkness for ever. *Luke* 9. 42. *Psal.* 125. 5. 2 *Pet.*2.20. 2 *Thess.*2. ch. *Prov.*14.14.

Q. *What Duties are the Church of Christ to observe, after they are gathered by Faith, Repentance, Baptism, and intend to profess Christ?*

A. They are to assemble together at their appointed Times, to edify and build up each other in their most holy Faith; to provoke to Love and good Works, and not to forsake the assembling of themselves together, as the manner of some is, *Heb.*3.13. & 10.24,25.

Q. *What are they to do first of all when they come together?*

A. To agree to make Supplication unto the Lord by Prayer, Intercession, giving of Thanks for all Men, Kings, and all that are in Authority, that under them we may lead a godly and peaceable Life, in all Godliness and Honesty, 1 *Tim.*2.1,2,3.

Q. *What is Prayer?*

A. It is a reverend Asking of those Things we need, agreeable to the Lord's holy Will, *Jam.*5.13. *Psal.*69.13.

Q. *What is Intercession?*

A. It is a suing earnestly for Mercy for others unto the Lord, *Jer.*7.16.

Q. *What is Thanksgiving?*

A. It is a being seriously sensible of the Mercies of God, either Temporal or Spiritual, and glorifying of him by praising or giving Thanks unto God for them, *Luke* 2. 38. *Acts* 27. 35.

Q. *In what manner must we pray?*

A. In Faith and Love, lifting up pure Hands without Wrath or Doubting, 1 *Tim.* 1.8. *Jam.* 1.6. *Mark* 11.25.

Q. *Is this Duty privately to be observed?*

A. Yea, much by every Christian Man, to watch unto Prayer, to go often about the Work, and not to be weary of it; solemnly setting apart Time every Day for the Work, that he may be kept from Evil, and enabled to do his Duty, *Luke* 18.1. 1 *Thess.* 5.21. *Mat.* 6.6.

Q. *What other Duties are required of Church-members?*

A. Loving meek Admonitions given to those that transgress; condemning what is good, with the most gaining winning Terms that may be, for the preventing of Evil, and bringing to a godly Sorrow. *Gal.* 6. 1. *Rev.* 2. 1, 2. 2 *Cor.* 2. 11.

Q. *What ought the Reprover of Evil to do farther?*

A. Examine himself, and cast out the Beam out of his own Eye, then will he clearly see the Mote that is in his Brother's; not upbraiding with former Evils, lifting up his Heart to God for a Blessing and Direction how to give it to the Party offending, *Mat.* 7.3,4. *Luke* 19. 3.

Q. *What*

Q. What farther?

A. If a private Offence, to tell the Offender between thee and him alone, avoiding Tale-bearing: if he hear not, take another or two, that in the Mouth of two or three Witnesses every Word may be established: if he hear not then, tell the Church. *Mat.*18.15,16,17.

Q. What then is the Church to do?

A. They are publickly to enquire into the Evil, and the guiltiness of the Party sinning; and to manifest the Danger of Sin, with the vileness and odiousness thereof; lovingly to beseech the Party offending, to turn from it: And in case they see Stubbornness, plainly and sharply to reprove, and afterwards to account him as a Heathen Man & Publican, *Mat.*18.17.

Q. What is the Duty of the Reproved?

A. To love them that do it; to esteem the Wounds of a Friend, better than the Kisses of an Enemy; to account the Smitings of the Righteous, as a Balm to help a Soul when wounded by Sin; to suspect and search their own Hearts, and find out their own Iniquity; to confess to God, and to them, that they have offended, and not to hide their Evils under any Pretence or Excuse whatsoever; and then there is a Promise of Mercy, *Prov.*28.13. *Jam.*5.15, *Prov.*9.8.

Q. What is the Man that hath sinned, farther to do that he may have comfort?

A. He is to apply the Promise of Mercy; to remember that he hath an Advocate with the Father;

Father; to walk humbly and watchfully, both towards God and Man, 1 *Joh.*2.1. 2 *Cor.*7.10.

Q. *What then is the offended Brother to do?*

A. Freely to forgive, pass by, and not remember nor upbraid the Person afterwards with his Evils; to desire the forgiveness of his Trespasses, as he forgives his Brother his; and to pray that his Brother may be healed. *Mat.* 18.35. & 6.12. *Jam.*5.16.

Q. *What further is the Church of God to do?*

A. To break Bread in remembrance of Christ's Body being broken; to drink of the Fruit of the Grape, in remembrance of his Blood being shed for them, *Matth.*26.28. *Luke* 22.20. 1 *Cor.*11.24,25,26.

Q. *What is set forth to the believing Soul in this Ordinance?*

A. The great Love of the Lord Jesus in dying for them, in redeeming them by his Blood, 1 *Pet.*1.18. in being broken for their Transgressions, wounded for their Iniquities; becoming Sin, that knew no Sin, that they might be made the Righteousness of God in him, 2 *Cor.*5.21. *Isa.*53.2,3.

Q. *What else is to be minded in this Ordinance by the Believer?*

A. A constant feeding upon the Benefits of Christ's Death by Faith, whereby a Soul may discern Christ's Body broken to be Bread indeed, and his Blood being shed to be Drink indeed, nourishing of the believing Soul to Eternal Life, *John* 6.51,54.

Q. *What*

Q. *What farther is to be minded?*

A. A New Testament dedicated in his Blood, and an end put to all the shadowing Sacrifices in the Time of the Law, the middle-Wall of Partition being broken down; and in the slighting of his Will and Testament, it is a slighting of his Blood; according to Scripture, *Heb.* 10.28,29. & 9.15,16,17. & 12.25.

Q. *What is the Receiver of this Ordinance to do by way of Preparation?*

A. To examine himself, to lay aside every Sin, and to keep the Feast with unleavened Bread of Sincerity & Truth, 1 *Cor.* 5.8. & 11.28.

Q. *What is the Administrator to do?*

A. He is to take the Bread, and bless the Lord, and to seek a Blessing from the Lord upon his Appointment; and to speak such words that may affect the Hearts of the Receivers with the unspeakable Gift of God, even Christ; and after to deliver it as that which is broken, and to be eaten in remembrance of the Body of Christ being broken for them; and after the same manner to take the Cup, delivering of it as that which doth shew forth the Blood of Christ, and the New Testament in his Blood, which was shed for them, and many, for the Remission of their Sins. 1 *Cor.* 11.24,25,26. *Luke* 22.19,20.

Q. *After the Ordinance is thus Administred, what is then to be done farther?*

A. A solemn hearty praising, blessing, singing unto God, for his unsearchable Riches

of

of his Grace in Christ unto them, 1 *Cor.*14.15: *Mat.*26 30.

Q. *What is the Danger of eating and drinking Unworthily?*

A. They eat and drink Damnation to themselves, in not discerning the Lord's Body, 1 *Cor.* 11.27.

Q. *What is farther to be done by the Church?*

A. If any speak or have received Understanding, Utterance, Boldness from the Spirit; as they have received, every one to minister the manifold Graces of God: If any speak, to speak as the Oracles of God, 1 *Pet.* 4. 11. 1 *Cor.*14.1,29.

Q. *May any gifted Brother in the Church preach?*

A. Yea, for they may all prophesy one by one, that all may learn and be comforted: And Christ saith, No Man lighteth a Candle to put under a Bed, or a Bushel, but on a Candlestick, that the Houshold may have Light. Mind his Counsel in the next words, 1 *Cor.*14. 30. *Mat.*6.15,16.

Q. *What farther is to be done by the Church of God in assembling together?*

A. Contributing to the Necessity of the poor Saints, as God hath prospered them, 1 *Cor.*16.2. *Acts* 6. 1.

Q. *In what manner ought this to be done?*

A. He is to give chearfully, willingly, avoiding grudging and vain Glory, 2 *Cor.* 9. 7. *Rom.*12.13.

Q. *What*

Q. *What Encouragement have charitable Christians in this Work?*

A. They may assure themselves, that in doing of it sincerely, Christ will take what is bestowed upon his Members in their Necessities, as done to himself, *Mat.*25.36. as being the Blessed of the Lord; as lending to the Lord, and he will pay again; as those that sow Liberally, shall reap Bountifully; for God is able to make all Grace abound. *Psal.*41.1. *Prov.*19. 17. *Mat.*25.36. 2 *Cor.*9.6,7.

Q. *Who is the Church of God to do good unto in this respect?*

A. To all, but especially to the Houshold of Faith, *Gal.*6.10.

Q. *What farther is to be done by the Church of Christ?*

A. They are to look out from among themselves faithful Men, Men of Wisdom, full of the Holy Spirit, qualified according to the Directions given by *Paul* to *Timothy*, 1 *Epist.*3.1. for the Work of Bishops and Deacons, *Titus* 1.6.

Q *In what manner are they to be chosen, that are to be Elders or Bishops?*

Q. They solemnly are to apply themselves by Prayer and Fasting unto the Lord, for direction whom to chuse, and as near as they can appoint such Men in the Work, that are qualified for it, and sutably gifted to feed the Flock with wholsome sound Doctrine; then to ordain them by the laying on of the Hands of the Elder-

Eldership, *Acts* 14.23. & 13.2,3. 1 *Tim.*4.14. 1 *Tim.* 3.

Q. *What is the Work chiefly of the Elders?*

A. To feed the Flock of God, over which the Holy Ghost hath made them Overseers; to watch for their Souls, as one that must give an Account for them, *Heb.* 13.17. to provide seasonable Matter for them, both for Instruction, Correction and Comfort; and to labour to hold forth sound Doctrine by a due Study, and premeditating upon the Will of God, 1 *Tim.*4.15. 2 *Tim.*2.15. *Mat.*24.45. And so giving every one their Portion in due Season, being Patterns or Ensamples to the Flock, 1 *Pet.*5.1,2,3.

Q. *Are the Deacons to be ordained by laying on of Hands?*

A. Yea, so was the Example, *Acts* 6.6.

Q. *What is to be done in order to chuse them?*

A. Their Qualifications are to be minded on the Churches part, and as near as they can to chuse Men according to the Pattern, 1 *Tim.*3.8.

Q. *What is their Work?*

A. To oversee the Poor faithfully, and carefully to distribute the Church's Contribution, that the Poor may not justly complain, *Act.*6.1,2.

Q. *What Care ought the Church to take of them that labour in the Word and Doctrine?*

A. To account them worthy of double Honour, not to receive evil Thoughts of them without just Cause; nor any Accusation against an Elder, without two Witnesses; and

to

to obey them in their ruling, according to Christ's own Word, 1 *Tim.* 5.17,19. *Heb.* 13.17.

Q. *What further are they to do?*

A. They that are taught in the Word, are to communicate to him that teacheth in all good Things, according as they shall be made free by the Power of the Gospel, *Gal.*6.6. *Phil.* 4.17.

Q. *Are they thus to be contented to Labour?*

A. Yea, and when the chief Shepherd shall appear, they shall receive a Crown of Life, if Faithful, Free, Ready, Constant, Humble in the doing of their Work, 1 *Pet.*6. 2,3,4. So was *Paul*'s Charge to the Elders, *Acts* 20. as also his own Example, *Acts* 20.33,34.

Q. *What is the Duty of Saints in Affliction?*

A. To pray for Mercy, to exercise Patience, to examine themselves, to loath their Sin, with a Resolution to turn from it. *Jam.*5.14. *Lam.* 3.40. *Job* 24.31. *Joh.*5.14.

Q. *What are they to do further?*

A. They are to send for the Elders of the Church, and they are to pray over them, anointing them with Oil in the Name of the Lord. And there is a two-fold Promise: First, That the Prayer of Faith shall save the Sick. Secondly, That if he have committed Sin, it shall be forgiven him, *Jam.*5.14,15,16. This Promise of Recovery must be considered, if God have not otherwise determined; for it is appointed for Men once to die: and if Recovery should always be of sick Members, then

then none in the Church should die.

Q. *Was this ever practised by Christ's Disciples?* &c.

A. Yea; they anointed with Oil, in the Name of the Lord, many that were Sick, and healed them, *Mark* 6. 13. Although there be no more in the Oil, than there was in the brazen Serpent, yet being commanded by the Lord, there is Virtue in it, and God's Promise is to his own Way: Therefore let none despise and run out of God's Way, as *Asa* did, 2 *Chron.* 16. 12, 13.

Q. *What are Persons to do when merry?*

A. They are to sing Psalms, and Spiritual Songs, according to their sensibleness of the Lord's Mercy to themselves, or the Church of God, and to speak forth their Experiences of God's Goodness, Mercy, either Spiritually or Temporally enjoyed; for the Praise of God, for the raising up each others Hearts, *Exod.* 15. 12. *Isa.* 26. 1. *Jude* 5. *Luke* 2. 29.

Q. *Is Singing, giving of Thanks, Praising, Blessing God, all one?*

A. Yea; the Apostle's words make it so appear, 1 *Cor.* 14. 15, 16, 17.

Q. *What are Christians Duty to all Men?*

A. To do to all Men as they would be done by, *Mat.* 7. 12. *Luk.* 6. 31.

Q. *What is their Duty to Enemies?*

A. To pray for them that persecute them; to do good to them that hate them; to bless them that curse them; to feed, if hungry;

if

if thirsty, to give them Drink, *Rom.* 12.20. *Mat.* 5.44.

Q. *How must they learn this Duty?*

A. By considering that Christ laid down his Life for them, while Enemies, *Rom.* 5. 8. by a serious consideration, that God would have Love and Mercy shewed to them that are Evil, that Saints might be like God; that Men might that way be provoked to turn unto the Lord; and if not provoked by the Lord's Patience and Mercy, nor his Peoples, it will justly make their Torments insupportable, *Mat.* 5. 45. *Rom.* 12. 20. even as sad as Coles of Fire upon the Head.

Q. *What are Christians Duty to Magistrates?*

A. To obey them in all things commanded by them, that are not contrary to the Law of the Almighty God; not for Wrath, but for Conscience-sake.

Q. *What must we do when we cannot actually obey?*

A. Patiently suffering, as did the three Children, *Daniel*, *Paul* and *Silas*, *Peter* and *John*, when Governours required that to be done which God forbad, or commanded that to be avoided that God enjoined. *Rom.* 13.5. *Acts* 4.19. & 16.21,23. *Dan.* 3.16,17,18. & 6. 10.

Q. *How are Men elected, or chosen by the Lord?*

A. They are said to be chosen in Christ be-

fore the Foundation of the World, *Ephes.* 1:4. 1 *Pet.* 1.2.

Q. *How are Men in Christ?*

A. By Faith, *Rom.* 11.20,23.

Q. *How then cometh Faith?*

A. By hearing the Word preached, *Rom.* 10.17.

Q. *How comes the Word of Remission of Sins and eternal Life to be preached?*

A. By the Death and Resurrection of Jesus Christ.

Q. *How came Jesus Christ to die for our Sins?*

A. It was the Lord's free Love, in sending him into the World, *John* 3. 16. *Luke* 24. 47. 1 *Cor.* 15.13,14,15.

Q. *But seeing Men are chosen through the sanctification of the Spirit, and belief of the Truth, as* 2 Thess. 2.13. *How then are they chosen in him before the Foundation of the World?*

A. In the Purpose of God, they that believe are his Chosen.

Q. *How make you that appear?*

A. God calleth things that are not, as tho they were, *Rom.* 4. 17. And so he said to *Abraham*, I have made thee a Father of many Nations, yet not the Father of one Child at that time, but *Ishmael*, Gen. 17. 5. but not of *Isaac*, in whom his Seed should be called, *Rom.* 9.7.

Q. *How doth it farther appear that Men are Elect,*

Elect, according to the foreknowledg of God, thrô Sanctification of the Spirit unto Obedience, 1 Pet. 1. 2. *and yet are said to be chosen before the Foundation of the World, in Christ?*

A. Christ is called a Lamb, slain from the Foundation of the World; yet not slain many thousand Years after, till he was a Man in the Flesh: so Men are said to be chosen in Christ before the Foundation of the World; yet not chosen till they have the Sanctification of the Spirit, and believe the Truth, 2 *Thess.* 2. 13. He hath set apart the Godly for himself, *Psal.* 4. 3.

Q. *How are Men said to be ordained of old to Condemnation?*

A. Not as Men, but as wicked ungodly Men, who turn the Grace of God into Wantonness, denying our Lord Jesus Christ, and the only Lord God, *Jude* 4.

Q. *How doth this farther appear?*

A. Because that God manifesteth upon Oath, that he desireth not the Death of a Sinner, but that he may turn and live.

Q. *How doth it appear that God doth not ordain any to Destruction, but as they are wicked and abuse his Grace?*

A. By his lamenting the Ruin of them that have perished, and had the things hid from their Eyes that pertain to their everlasting Peace, *Matth.* 23. 37. *Luke* 19. 41, 42. Also by the Lord, minding, that Man's Destructi-

on is of himself, *Hos.* 13. 9. *Acts* 13. 46. Also for this Cause God shall send them strong Delusions; and for this Cause he gave them up to vile Affections; so that there was a Cause of their Ruin when they had a being, and not before they had a being. 2 *Thess.* 2. 10, 11. *Rom.* 1. 14. *Psal.* 81. 10, 11.

Q. *What are Childrens Duty towards their Parents?*

A. Children obey your Parents in all things, for this is well-pleasing unto the Lord, *Col.* 3. 20. compared with *Ephes.* 6. 1, 2. *Exod.* 20. 12.

Q. *What is the Danger of disobeying, slighting, or making light of Parents?*

A. Some eminent Judgments have taken hold of those that have so done, and it doth much provoke the Lord.

Q. *What Judgments have fallen upon Children, for making light of their Parents?*

A. Ham, the Father of *Canaan*, for his Contempt of his Father *Noah*, was cursed, and was Servant to the rest of his Brethren, *Gen.* 9. 22, 23, 27.

Q. *What else befel disobedient Children?*

A. He that smote his Father, or he that cursed or reviled his Father, was, according to the Law of God, to be put to Death, *Exod.* 21. 15, 17. His Lamp to be put out in obscure Darkness, that curseth Father or Mother, *Prov.* 20. 20.

Q. *How*

Q. *How doth it appear that some eminent Judgment is likely to fall on them?*

A. The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it, *Prov.*30.17. Disobedience to Parents is reckoned up among the Sins that God hath punished, *Ezek.* 22. 7, 14. among the Sins that God will punish; and that which makes the Days with other Evils perilous, 2 *Tim.*3.2.

Q. *Are Parents to be obeyed in any thing actually, that contradicts the Mind of the Father of Spirits?*

A. In this respect we must honour God more than Father or Mother, or Governours; as Christ saith, Call no Man Father, for one is your Father, which is in Heaven, *Mat.*23.9.

Q. *What Privilege have those Children that are obedient to their Parents in the Lord?*

A. It is called the first Commandment with Promise, *Ephes.* 6. 3. God blessed the *Rekabites*, the Sons of *Jonadab*, and honoured them highly, because they did not violate their Father's Command, but observed it, *Jer.*35. 5,6,7,8,9: compared with the 18 & 19 verses.

Q. *What was done to the Children that mocked the Prophet because of his bald Head?*

A. They were cursed; and two Bears came forth out of the Wood, and slew

forty two Children, 2 *Kings* 2. 23, 24.

Q. *What may this Judgment of God teach Parents?*

A. Much; to caution and instruct their Children to take heed of despising, reproaching or mocking any, though wanting any thing in Person or Substance that others enjoy.

Q. *What was done to* Gehazi *for Covetousness and Lying?*

A. The Leprosy of *Naaman* the *Syrian* clave to him and his Seed for ever, and he went out white as a Leper, 2 *King*. 5. 25, 27.

Q. *What was done to* Ananias *and* Saphira *for lying?*

A. They fell down both dead at the Apostles Feet, *Acts* 5. 1, 2, 3.

Q. *What must be the Portion of Liars?*

A. They shall have their part in the Lake of Fire and Brimstone, that tormenteth for ever and ever, *Rev.* 21. 8.

Q. *What did* Moses *say to the Brethren that strove with each other?*

A. Rebuked them, saying, Wherefore smitest thou thy Fellow? And *Abraham* said to *Lot*, when their Herdsmen were at strife, Let there be no Strife between me and thee, for we be Brethren; *Exod.* 2. 13. *Gen.* 13. 8. It was the Charge of *Joseph* to his Brethren, saying, See that you fall not out by the way, *Gen.* 49. 24.

Q. *What*

Q. *What is the Duty of Servants to their Masters?*

A. Servants be subject to your Masters with all fear; not only to the Good and Gentle, but also to the Froward, 1 *Pet.* 2. 18, 19, 20, 21.

Q. *But what Service ought a Person to perform to those whom he engageth to serve?*

A. Diligently, faithfully, humbly behaving himself in his outward Business; avoiding Eye-service, purloyning, or taking little Matters without Consent or Knowledg of his Master, or stubbornly answering again; or despising or slighting of them, because they are Brethren. *Ephes.* 6. 6, 7, 8. 1 *Tim.* 6. 1. *Titus* 2. 9, 10.

Q. *What Encouragement hath a Servant to be subject to the Froward, to be Faithful, to be Humble, Diligent, avoiding Eye-service, not answering again?*

A. The Grace of God in sending his Son to die, teacheth those Lessons, *Titus* 2. 11. also knowing, that whatsoever good Thing any Man doth, the same he shall receive of the Lord, whether Bond or Free. Also the Law of Equity, which the Law of God gives a being unto, would have Servants do as they would be done by; and so Masters to deal by their Servants, as they would have their own Children, when they come to be Servants, dealt by; considering those words,

Mat. 7. 2. *Mark* 4. 24. What measure you meet, shall be measured to you again: Therefore let Master and Servant, Father and Child, all prepare according to the Measures of Knowledg received, doing the Will of God from the Heart.

And this shall be the Conclusion of the Matter, Fear God, and keep his Commandments, for this is the whole Duty of Man, *Eccles.* 12. 13. Remember thy Creator in the Days of thy Youth: say daily, What am I, what do I, whither go I? Thy last Hour, and Eternal Judgment, do not forget.

THE END.

APPEN-

APPENDIX.

May 1693.

BEing desired by Brethren to reprint this short Catechism; and moved thereto at the Association of several Messengers and Elders assembled together at *Nantwich*, *April* 19, 1693. And looking upon my poor Endeavours to be far short of what might be done in order to the instructing of Youth, and what some have done; yet in answer to the desire of that Christian Assembly, and the fervent Desires of many in the Countries, I have been made willing to cast my Mite again into the Treasury of the many Endeavours, to promote the instructing of Youth in the things mentioned, agreeable to the Will of God, in this *short Catechism*; and leave the Matter therein to the Acceptance of some, and the Censures of others; but the Truth therein contained to the blessing of him that ordains Strength out of the Mouths of Babes; and can make it profitable to those that without Pride or Prejudice consider of the *Answers* to each *Question*, grounded upon the Holy Scriptures.

I have briefly added an Epiſtle to be ſeriouſly conſidered by young Men and Women, in twelve Particulars: Which I do hope may be profitable in this Day, when ſo much Pride, Profaneneſs, and ſlighting the Duties of their particular States, that they are liable to in this poor mortal Pilgrimage; begging of God it may be a Bleſſing to ſome, and the Counſel of God live upon their Souls, when I, by reaſon of Decays, muſt ſhortly be in the dark ſhade of the Grave, where there is no Work to be done for the Honour of God, and Good of poor Souls, whom the great God hath ſo loved, that he hath ſent his Son to die for them, that they might live to him. *Joh.*3.16. 2 *Cor.*5.15.

The Things ſpoken a little unto are theſe.

I. To young Chriſtians, as Servants.

II. To their Eſtate as Freemen.

III. To their Eſtate, as believing and obeying Chriſt.

IV. As to the ſad Eſtate of Men not believing nor obeying the Lord Jeſus.

V. As to a married Eſtate, and being in a dear conjugal Union.

VI. As to the State of ſome ſingle and unmarried.

VII. As

VII. As to your State, if Prosperity attend.

VIII. As to your State, if Adversity attend, or a poor Condition.

IX. As to your State, if persecuted for Righteousness sake.

X. As to the Duty in preparing for Death.

XI. Consider of the Judgment to come.

XII. Be much in every Condition, praying and praising of a good God.

I. Then to consider as a Christian Man or Woman, as a Servant. Remember God's Eye is on you, tho your Master's Eye is off you. Remember, Souls, if you be faithful, humble, diligent, God will reward you, tho your Masters should abuse you. Remember the wise Man's words, *There be four things that disquiet the Earth; one is a Servant when he ruleth*, Prov. 30. 22.

Consider well the faithfulness of *Jacob* to *Laban* as a Servant, *Gen.* 21. 38, 39.

Consider the faithfulness of *Joseph* in *Potiphar*'s House; and how God was with him, *Gen.* 39. 1, 2, 3, 4.

Consider the faithfulness of *Daniel*, that the Enemies could have nothing against him but in

in the Matters of his God, *Dan.* 6. 4, 5.

Take heed of a lying Tongue, vain Company, or giving way to youthful Luſts; have an Eye to God's All-ſeeing Eye, *Gen.* 39. 9. at all times and in all places; worſhip him according to his Will revealed in his holy Word: And then it will be your Happineſs, tho Maſters oppoſe you: your Bodies ſtand ingaged in temporal Service to your Maſters, but your Conſciences ſtand ingaged to God in the Matters of Faith and Worſhip only to ſerve God. 1 *Cor.* 7. 23. *Ye are bought with a Price, be ye not the Servants of Men. A wiſe Servant ſhall have rule over a Son that cauſeth ſhame; and ſhall have part of the Inheritance among the Brethren, Prov.* 17. 2. Make Conſcience of your Maſter's Buſineſs, as if it were your own.

II. Conſider, in the Fear of God, to mind your Duty as Freemen, then looking upon your ſelves to be the Lord's Servants, uſing your Liberty ſo as to honour him. Some young Men have had ſome ſweet Appearances of Piety, minding the things that may lead to Glory and an everlaſting Kingdom; and yet have loſt their Convictions, and ſlighted Truth, and the Ways of Chriſt, and not prized his Word: Therefore receive theſe Cautions, and take heed of vain Company; it has been the Devil's Bait to deſtroy thouſands; *O ſtand not in the Way of Sinners.* Conſider ſeriouſly of theſe Scriptures, *Prov.* 4. 14. *Pſal.* 1. 1. *Prov.* 13. 20. 1 *Cor.* 15. 33.

Take

Take heed of prayerleſs graceleſs Yokefellows, for ſiniſter worldly luſtful Ends; put Snakes into your Boſom, that will rather ſting you than comfort you; hinder you in your Duties, than further you in Piety: This was the Sin of the old World, *Gen.* 6. 2. This drew away *Solomon*'s Heart from God in his old Days, 1 *Kings* 11.4. Therefore in this Caſe be much in Prayer, and a divine heedfulneſs in minding Religion more than Riches, and Piety more than Portion, and meek Diſpoſition more than gorgeous Apparel, and Diſcretion more than outward Jewels. Conſider of *Prov.* 31.30. 1 *Cor.* 7.39. Be careful in buying and ſelling, of doing as you would be done by; avoid vain Words. Remember the great Oracles of Heaven, *Do Juſtly, love Mercy, walk Humbly with thy God, Mic.* 6. 8. O think on theſe things with great reverence, of that God that enjoins them, and in whoſe Hand is thy Breath.

III. Conſider, young Men, of the Neceſſity of true Faith. And know this is the Work of God, *That you believe on him whom he hath ſent*, John 6. 29. even on Jeſus Chriſt; cloſe with him as your Prieſt, Prophet and King. O 'tis bleſſed Jeſus that makes an Atonement by his precious Blood: O joy in God, and in the Lord Jeſus Chriſt, by whom you by Faith receive the Atonement, *Rom.* 5.11. It's he that is a perfect Sacrifice, *Heb.* 7.19. In his Name Repentance and Remiſſion of Sins is commanded

manded to be preached among all Nations, beginning at *Jeruſalem*, Luke 24. 47. They being great and grievous Sinners, yet they muſt have the Offer and Call to Repentance, and the gracious tenders of Remiſſion of Sins in his Name. O Soul, conſider, 'tis he that died for thee, that thou mighteſt live to him, 2 *Cor.* 5. 15. O Soul, 'tis he that God hath ſet forth to be a Propitiation for Sin, through Faith in his Blood, *Rom.* 3. 25. O 'tis his Soul that became Sin for us, that we might be made the Righteouſneſs of God in him, 2 *Cor.* 5. 21. It's his Righteouſneſs that is declared for the Remiſſion of Sins that are paſt, through the Forbearance of God; *Rom.* 3. 25. It's he that Angels come to proclaim, like an Herald from Heaven, ſaying, *Glory to God in the Higheſt, Peace and Good-will towards Men.* O let the Conſideration of his Love in redeeming thee by his precious Blood, lead thee to ſay, *Lord, what wouldeſt thou have me to do?* And mind his pure Word for direction in thy Duty, that is preſerved, recorded, and was confirmed with divers Signs and Miracles, and Gifts of the Holy Ghoſt, *Heb.* 2. 3, 4, 5. He that will have a Faith that is not attended with conformity to the Will of God, and Sayings of Chriſt, will be in a Storm, like a Houſe without a Foundation. Therefore, Souls, hold faſt the Doctrine of the Holy Apoſtles of our Lord, *Acts* 2. 42. And be mindful of the Commandments of the Apoſtles

ſtles of Chriſt, as well as to be mindful of the Words of the Holy Prophets, 2 *Pet.* 3. 2. which are by faithful Men to be kept till the coming and appearing of Jeſus Chriſt, 1 *Tim.* 5. 21. & 6. 13, 14. *Rev.* 3. 10. *John* 20. 31. Labour to have ſuch a Faith that leads to conformity to Chriſt, both in Heart and Life: For the Devils believe there is a God, a Chriſt; and they tremble at God's infinite Power and Majeſty. And you young Men and Women, under the Riches of his Goodneſs, and believing the unſearchableneſs of his Mercy and Grace in a dear Saviour beſtowed on you, are concerned greatly to obey him; conſidering that he will ſhortly come in flaming Fire, to render Vengeance upon all thoſe that under his Calls of Grace matter not. See 2 *Theſſ.* 1. 8. *Rom.* 2. 4. Doth he ſay, *He that believes, and is baptized, ſhall be ſaved; and he that believes not, ſhall be damned?* If Baptiſm be that which is to follow Faith, do not ſlight Chriſt in that Duty. *Cornelius* is promiſed by the holy Angel, that in ſending for *Peter*, he ſhall tell thee what thou oughteſt to do, *Acts* 10. 5, 6. You find *Peter* commands Water-Baptiſm to thoſe that had received the extraordinary Meaſures of God's Spirit: Conſider *Acts* 10. 47. So that this may be fairly concluded, that Angels are ſubſervient to the Goſpel Miniſtration: For *Peter* had, with the reſt of the Apoſtles, the Commiſſion of Chriſt given to them, by him that had all Power in

Heaven

Heaven and Earth, *Matth.* 28. 19, 20. So *Saul*, after the Lord met him as he was going to perſecute the People of God; and upon his Queſtion, *Who art thou, Lord?* The Anſwer is, *I am Jeſus!* O Jeſus, a Saviour; *and thou perſecuteſt me in my Members and Followers.* Upon hearing this Voice, he falleth down trembling, and ſaith, *Lord, what wouldeſt thou have me to do? Go to* Ananias, *he ſhall tell thee what thou muſt do. Ananias* had a Viſion, and is by the Lord ſent unto *Saul*, and directed unto the Street, and to the Houſe, even to *Judas*, to enquire for one *Saul* of *Tarſus*; who was obſerved by the Lord to be praying. See *Acts* 9. 6. compared with *ver.* 10, 11. and when he came, laid his Hands on him, and telleth him, *Jeſus that appeared to him by the Way, ſent him to him, that he might receive his Sight, and be filled with the Holy Ghoſt: And immediately there fell Scales from his Eyes, and he received Sight forthwith; and aroſe, and was Baptized,* Acts 9. 18. compared with *Acts* 22. 16.

O Souls, you that have not yet conformed to this bleſſed Duty, you are greatly concerned to put on a holy Profeſſion of Chriſt, by ſubmitting to holy Baptiſm, *Gal.* 3. 27. and minding the Errand of that holy Duty all your Days, *viz.* a dying to Sin, and riſing to newneſs of Life, *Rom.* 8. 1, 2, 3. *Col.* 2. 12. For if Baptiſm be ſubmitted to, and not the End or Errand of it minded, it is like a

Sword

Sword of a Magiſtrate without Juſtice, and like a Sign without having any thing within: for the Church of *England* ſay right, That *Baptiſm is an outward Sign of inward Grace*; but none of this they can behold in an Infant, that they ſay *is by Name a Child of Wrath*; or many of them ſay ſo: it is like Seals without minding the Conditions ſpecified; or like a Souldier liſting himſelf under his Captain, and after refuſing his Commands in fighting againſt his Enemies; which things will not be born by Men.

O Souls, do not ſlight the Will of God in point of Duty in this reſpect, and all others commanded by your Lord; for know, That *Faith without Works is dead*; And would you be content with a dead Faith in a dying Hour, and in the Day of your Account? Conſider *James* 2. 19. compared with the *26th Verſe*.

I ſpeak the more to this Duty, becauſe ſome have changed both the Subject and the Manner: Others cry down this and other Ordinances, as if ceaſed: Others live below what they profeſs in this righteous Service. I could ſay much to the Danger of falling under ſuch Deluſions, which the good Lord keep you from. Surely we may cry out with the Prophet, *It's time, Lord, for thee to work; for Men make void thy Law.* Therefore mind thoſe Duties that relate to that bleſſed Privilege, of having a Place in God's Houſe; for they are bleſſed that dwell there, *Pſal.* 27. 4. &

84. 4. *Acts* 2. 42. Esteem others better than your selves; walk humbly; prize Gospel-Opportunities; slight not assembling with the Church of Christ, *Heb.* 10. 22, 23.

Labour after such a Faith that pacifieth the Heart: I may assure you, in the Fear of God, and in the Truth of God, this is also a Faith of a right kind, *Acts* 15. 10. When the Faith you have in Christ, in dying for your Sins, leads you, and works Death in you to your Sins, it is Faith of a saving Nature, *Titus* 2. 11, 14. *Gal.* 1. 4. O Souls, when there is such a Faith that believes Promises and Prophecies, though Providence seem to contradict them, as if such things should never be, *Rom.* 4. 17, 18.

O Souls, consider of the Necessity of Faith:

It's that which, laying hold on the Blood of Christ, justifieth, *Rom.* 5. 1.

It's that which overcometh the World, and the Devil, *Joh.* 5. 5. 1 *Pet.* 5. 3.

It's that which will assure you of Eternal Life, *Joh.* 3. 16. 1 *Joh.* 5. 20.

It's Faith in Christ that makes your Prayers acceptable with God, *James* 1. 6. 1 *John* 3. 22, 23.

It's that which is the just Man's Life, *Heb.* 10. 38.

It's that which is the poor Man's Riches, *James* 2. 5.

It's that which makes good Works acceptable and rewardable, *Heb.* 11. 4.

And without Faith it's impoſſible to pleaſe God, *Heb.* 11. 6.

IV. Conſider the ſad State of not believing with a Faith of a right Kind.

1. No Remiſſion of Sins. O dreadful is that Soul's State that dieth an Unbeliever, the Wrath of God abides on him, *John* 3. 36.

2. No Relation to God as a Son without Faith. O to come to a Death-bed, and to Judgment, and be no Child of God by Faith in Chriſt Jeſus, will be dreadful.

3. No acceſs to God, nor no acceptance with God without Faith, *Heb.* 11. 6.

4. No reſiſting of Satan without Faith, 1 *Pet.* 5. 9. Unbelief ſlights Chriſt as Prieſt, Prophet, and King: Matters not his Blood to cleanſe the foul Soul, nor his Righteouſneſs to clothe thy naked Soul; it lays thee open to the Motions of the Devil, to his Inſtruments, in all obſcene, lewd, filthy Words and Actions, dreadful Intemperance, Lying, Swearing, Deceit, Hypocriſy, Envy, Wrath, and all manner of Pride, Vain-glory, *&c.* liſtening to the Apoſtles of the Devil; Factors of Hell in their filthy fleſh-pleaſing Songs and prophane Ballads; and all the black Guard that wait on the Devil, rejoice at thy not mattering what he commands, and canſt run into what he forbids.

5. Unbelief makes God a Liar. O woful Impudence! *He that believeth not God, hath made him a Liar, becauſe he believeth not the Record he gave of his Son*, 1 John 5.10, 11. *And this is the Record he gives of his Son, He hath given to us Eternal Life.* And the not cloſing with Chriſt, is to reject the Lord's deſigned Way of Salvation; to prefer the *Light within* to be our Saviour, or *Conviction* to be our Saviour, or our *own Works* to be our Saviour, is to ſet up Idols in our Hearts, inſtead of our only dear Redeemer, that hath done that for every Man in his own Body, being a perfect Sacrifice for Sin, *by bearing our Sins in his own Body on the Tree.* This ought to be applied by Faith inwardly, and works a change both in Heart and Life, and teacheth to deny all Ungodlineſs, and to live to him ſoberly, righteouſly, and godly.

It's in him that the Father declareth *he is well-pleaſed*, Mat.17.5.

It's in him that poor Sinners are called to Behold; ſaying, *Behold, Behold me to a Nation that is not called by his Name*, Iſa. 65. 1. & 53. 6.

It's he that is lifted up, *even as* Moſes *lifted up the brazen Serpent; that whoſoever believeth on him might not periſh, but have Eternal Life*, John 3. 14, 15. the true Chriſt of God, God and Man; and to reject him, is to ſtumble at him that God hath deſigned by Faith in him to be thy Saviour, *Rom.*9.32,33.

V. Young

V. Young Men and young Women, as to your ſingle State, or unmarried; mind what is offered to conſideration in the third Page of this Epiſtle; and know, that a ſingle State of Life frees from many Incumbrances. Take heed of pretending Love, where there is nothing in true reality intended; for God is the Avenger of ſuch wicked hypocritical Dealings in any Matter: and then in ſuch a Matter and Caſe, ſee 1 *Theſſ.*4.5,6. And though good *Paul* could wiſh that all were as he; yet from thoſe natural Inclinations that are in ſome, it's better to marry than to burn in luſtful Deſires. I ſhall in this Caſe ſay, as our Lord ſaith of ſome that make themſelves Eunuchs for the Kingdom of Heaven's ſake, *He that is able to receive it, let him receive it.* Mat. 19.12. 1 *Cor.*7.9.

VI. As to your State as married. O conſider of your Duties in that near and dear Union, laid down in ſeveral divine holy Directions in Scripture.

1. Remember your Wife is Fleſh of your Fleſh, Bone of your Bone; and Chriſt ſaith, *They twain ſhall be one Fleſh*, Matth. 19. 5.

2. Remember they are the weaker Veſſels, and give honour to them, 1 *Pet.* 3. 9.

3. Remember *a good Wife is from the Lord*; prize them very highly, that are the Benedictions of your glorious Creator; ſee *Prov.* 19.

14. & 18.22. she is a great help Meet to poor Man; she is like the Merchant's Ship, she fetcheth her Food from far, fetcheth former and latter Experiences, and strengthens Hope in God under present Difficulties; she fetcheth the Counsel of Heaven in divine Laws; the Comfort of Heaven in great and precious Promises: Thou must depend in a lower sense, upon her Loyalty, Care, Diligence, Chastity: see *Prov.*31. 11*th* Ver. compared with the 14*th*. The Law of Kindness is in her Mouth, *Prov.* 31.26.

4. Love her in Reality, as Christ loved his Church, so as to support, nourish, comfort, avoiding Bitterness in Words or Actions, *Col.* 3.19.

5. Labour to live with her as a Man of Knowledg, in much Wisdom at all times, affording Instructions in Meekness, and by good Examples of Piety, in holiness of Heart & Life, provoking of them to Love and good Works, but not to Strife. O Souls, let there be no Strife, except ye strive who shall be most holy, most humble, most zealous for good Matters, most charitable, and most self-denying.

6. In these things live together as Heirs of the Grace of Life, that your Practice be not hindred. Remember that the Wife is called *the desire of the Eye*; and *Job* saith, *I have made a Covenant with mine Eyes, why then should I look upon a Maid?* Job 31.1. Ezek. 24.16. Give not way to lustful Desires after any other, nor to evil

evil Concupiſcence; and deal not treacherouſly with the Wife of thy Covenant. This was a Sin of old, that tho ſome covered his Altar with Tears, he regarded them not; ſee *Mal.* 2.13,14. Remember thou muſt as an Husband and as a Wife give an Account to God how thou haſt lived in thy relative Duties towards her, and ſhe towards thee. And therefore you Wives labour after the Ornament of a meek and quiet Spirit: See that you reverence your Husbands, and in your Vertues be as a Crown to them, 1 *Pet.*3.4. *Epheſ.*6.22,24. *Prov.* 12.4. O do no unſeemly things, in Words or Actions, to be as Rottenneſs in his Bones, *Prov.* 12. 4. Remember he is thy Head, and yet thou art concern'd in Matters of Faith and Worſhip, there to own God and Chriſt above the deareſt Relation in the World.

VII. If you have Proſperity in outward things, conſider;

1. It comes not from the Eaſt or from the Weſt, but from the Lord of the whole Earth, *Pſal.*75.6,7.

2. All things here are uncertain and unſatisfying, and ſoon taken from you, or you from them, *Eccleſ.*5.10. *Prov.*23.5.

3. You are Stewards with what God puts into your Hands, and muſt ſhortly give an Account, *Jam.*5.1,2,3,4.

4. If you have not true Wiſdom to uſe it, you may be deſtroyed with it: *Prov.* 1.32.

The Prosperity of Fools destroyeth them. Psal. 73. 12.

Consider, the World is like a Lottery: some come into it with their Heads full of Winnings, and go out of it with their Hearts full of Losings. Take heed of being lifted up with Pride, under Riches or Honour: Consider, *Pride goeth before Destruction; and an haughty Spirit before a Fall,* Prov. 16. 18. Remember, he that travelled upon the highest Stage of this World's Glory, and had Wisdom to find out the Excellency of natural Things, from the Cedar in *Lebanon,* to the Hyssop on the Wall, and to make trial of all things for satisfaction under the Sun, 1 *King.*4.33. Yet in all his great Enjoyments, he proclaims, *All was vanity and vexation of Spirit.* If Prosperity attend, take heed of Covetousness, Pride, Uncharitableness. O do Good in the World, with the things of the World. Take heed, dear Souls, of abounding with Superfluities, while some of God's Children want Necessaries. The divine Charge is given to those that are Rich, *That they be not high-minded; that they trust not in uncertain Riches, but in the living God. Be ready to distribute, willing to communicate, laying up for themselves a good Foundation for the time to come.* This way to lay out, even *to do good to all, especially to the Houshold of Faith,* is the way to lay up, 1 *Tim.*6.18,19. And the *liberal Soul shall be made fat,* Prov.11.25. O be using the World as Strangers do their Inn; they

they count a Bait no Let. O let all the Providences of God attending you, as to Health, Strength, as to Trade, as to yearly Revenues, as to a good Wife or good Husband, as to good Children, as to Reputation, lead you in things given, to admire the Giver; and to love things given so far, as you may honour the Giver. Prov.3.9. *Honour the Lord with thy Substance*; and there is promised an Increase. O Soul, if the Streams be sweet, what is the Fountain! And if the Creature be sweet, what is the Creator! O Souls, serve God with all; labour to love God above all; and be content to be at his dispose in all: 1 *Chron.*29.14. *Mat.* 10. 37. *Isa.* 39. 7,8. *Job* 1. 21. Consider, in great Prosperity you live upon Alms; have nothing but what the great God gives you, and live daily on his bountiful Benevolence; and as he descends with Favours to you, so do you ascend with Thankfulness to him: *Give us this Day our daily Bread*, our Lord teacheth us to pray; and cannot we live well one Day without Bread? then let's ask it every Day, and be thankful for it. *David* rose at Midnight to praise God; but it's hardly some Mens Midday Work. Hide not your Face from your own Flesh: While some poor Relations are in Want, if thou hast Prosperity, look not with a scornful, but with a pitiful Eye upon them; *Thy own Friend, and thy Father's Friend, do not forget*, Isa.58.7. Prov.27.10. *Job* in his Prosperity caused the Widow to sing; and pulled

the

the Poor out of the Jaw-teeth of the Wicked: And the Bleſſings of them that were ready to periſh, came upon him; read the 31*ſt* Chapter of *Job.* O how hath the Abuſe of Proſperity, and growing Proud, overturned *Sodom?* Ezek. 16.49. brought down that great Monarch *Nebuchadnezzar*, overturned *Belſhazzar*; ſmote *Herod* with Worms for taking the popular Applauſe of the People, who died immediately, *Acts* 12. 23. Thoſe that ſlight Chriſt's Work and Way for the love of theſe worldly things, ſhall never taſte of his Supper, *Luke* 14. 18--24.

How have ſome, for the love of this World, and the things therein, forſook the Aſſembly of the true Church, and the divine Inſtitutions; and fallen in with a falſe Church, a falſe Miniſtry, and countenanced a company of vain Traditions in the pretended Worſhip of God; and for fear of humane Fury, fell under the Fury of divine everlaſting Vengeance; and are in danger (without true Repentance) for rejecting Light, to be caſt into utter Darkneſs? O Souls, tremble at that Word that ſaith, *They ſhall drink of the Lord's Wrath, poured out without Mixture*, Rev. 14.9,10.

Conſider *Moſes*, Heb. 11.24. the three Children, *Dan.* 3. *Daniel*'s Caſe, *Peter* and *John*'s Caſe, *Acts* 4. 5. *Antipas* his Caſe, and the Church's Courage in that Day, *Rev.* 2.13. The Caſe of *Stephen*, and all the bleſſed Martyrs. Some were in great Proſperity outwardly, but did

did not neglect what God commanded, nor cowardly comply ſinfully, but hazarded all, even Life it ſelf.

Watch and pray in theſe things, that Proſperity be not your Ruine, by complying with ſinful Temptations, while you ſhall dare to put a Blot upon God's [*Not:*] *Touch not, taſte not, handle not, after the Commands and Doctrines of Men*, Col. 2. 21.

VIII. As to Adverſity, or being in a poor low Condition in this World, remember theſe things:

1. That *Godlineſs with Contentment is great Gain.* As it is not the bigneſs of the Cage that makes the Bird to ſing, without a ſecret Inſtinct; ſo it is not having little of this World that ſhould caſt thee down, ſince commanded by the Lord *to be content with ſuch things as ye have*, Heb. 13. 5.

2. Conſider, *A little with the Fear of God, is better than the Riches of many Wicked*, Pſal. 37. 16. Conſider *Eccleſ.* 4. 6. *Prov.* 16. 8. Conſider, dear Souls, it's better to be in the meaneſt Condition in this World that poſſible may be, with the Enjoyment of Chriſt and Truth, than in the higheſt Condition without him and it: In a word, it's better to ſuffer with him, than reign without him: Conſider, it's better to be with a *Lazarus* in his Rags and Sores, keeping Integrity, than to be with a *Dives* in his Riches and Robes, in a State of Wickedneſs

edneſs and Senſuality, *Pſal.* 73. 12. *Luke* 15. 19,20,21,22.

Have ſome their Beds of Ivory, ſtately Places of Reſt? O but, poor Believer, haſt thou Reſt from the damning Guilt of Sin? Reſt from the Curſe of the Law? Reſt from an accuſing Conſcience, through Faith in Chriſt? *Mat.* 11. 28. O wouldſt thou part with this for theirs? Surely no.

Have they the Fat of the Flock, and their curious Dainties? And what if thou haſt mean Food and coarſe Bread, but art partaker of Chriſt by Faith as the true Bread of Life, and art nouriſhed by him up to Eternal Life? *John* 6. 51, 54. O doſt thou enjoy the Fulneſs of God's Houſe, Chriſt as held forth in his Word and Ordinances? Surely, poor Soul, thou couldeſt not part with him for all the Epicurean's Dainties.

Have they their Wine in Bowls, and thou the Water of Affliction? yet art refreſhed with his Love, that is better than Wine, yea better than Life, *Cant.* 4. 10. O how hath the Wine of his Love cheared thy wounded Spirit, when nothing elſe would avail! *Pſal.* 63. 3.

Do Men in their Pomp chant to the Sound of the Viol, and have their melodious Sounds? O but, poor Soul, haſt thou heard the joyful Sound of Remiſſion of Sins, and Everlaſting Life through a dear Redeemer, and art framing thy Soul and Body to the teaching of this

this joyful Sound? O be content, thy Enjoyments are far beyond theirs. Consider *Psal.* 89. 15. O the blessed sound of the Gospel in the Benefits of his Death, Resurrection, Ascension and Intercession may make thee exceeding joyful.

Poor Soul, have they their choice Ointments and Perfumes; and thou hast thy smoaky House and poor Enjoyments? Yet, Soul, consider, if thou hast the Anointings of God's Spirit, this is far beyond what they enjoy, 1 *John* 2. 27. The Spirit quickens, the Spirit comforts, the Spirit leads into Truth: Take heed of that Spirit that leads from Gospel-Institutions and Commands, that's a Cheat of the Devil. The holy Apostles say, *He that is of God, heareth us; and hereby know we the Spirit of Truth from the Spirit of Error,* 1 John 4. 6. *The Spirit witnesseth with our Spirits, that we are the Sons of God; and sealeth us to the Day of Redemption.* And Soul, is not this far beyond all the pleasant Artificial Savours in the World? Well, be content, Soul, if you have your Hell here, and your Heaven hereafter, it's well enough: *Rejoice in hope of the Glory of God,* Rom. 5. 2. Though poor in this World, yet if rich in Faith, thou art happy, *Jam.* 2. 5.

And now I beseech you, take heed of those things that bring some into a low poor Estate in this World.

I ſhall give ſome Hints at ſome of them:

1. Beware of *Slothfulneſs*; this brings Poverty like an armed Man on ſome, *Prov.* 6. 11.

2. Beware of *Suretyſhip*: Why ſhould thy Bed be taken from under thee? *Prov.* 6. 1. & 22. 27.

3. Take heed of luſtful ſinful Deſires of *ſtrange Women*; though their Lips drop as an Hony-comb, ſuch have been a Snare to many: *A Dart hath ſtruck through the Liver; and their Wealth hath been in the Houſe of Strangers*, Prov. 5. 3, 10.

4. Beware of rejecting of *Inſtruction*, or *ſober Reproof*; this brings Poverty, *Prov.* 13. 18.

5. Beware of loving *coſtly Superfluities*, Wine and Oil, when there is no need of them, *Prov.* 23. 21. & 21. 17.

6. Take heed of *covetouſly with-holding more than is meet* in point of Charity, to Objects of great Miſery; this tends to Poverty, *Prov.* 11. 24.

7. Beware of *giving to the Rich*, and *with-holding from the Poor*, Prov. 22. 16.

8. Take heed of delighting in the Company of *vain Perſons*; ſuch ſhall have Poverty enough, *Prov.* 28. 19.

9. Take heed of *Oppreſſion*, though thou be poor, of oppreſſing the Poor: *Prov.* 28. 3. *It is like a ſweeping Rain that leaves no Food.*

Now

Now I beſeech you conſider of theſe Cautions, that Men oft-times make themſelves poor by ſuch things as ought to be avoided.

IX. Something briefly offered, in caſe it ſhall be your State to be perſecuted; which all that will live godly in this World muſt and may expect, until that glorious Day come that God will make a new Heaven and a new Earth.

And as to your being perſecuted for Righteouſneſs-ſake, either for doing what God Commands, or for not doing what he Forbids:

1. Commit your Souls to God in well-doing; fear him, truſt in him, let him be your Fear and Dread, *Iſa.*8.13.

2. Rather in the fore-mentioned Caſes, chuſe to ſuffer than to ſin.

3. Keep a good Conſcience, for that will bear you up under all hard Trials; Integrity will afford daily Joy, *Acts* 24. 16.

4. Be purely ſuffering in a principle of Love to God and Chriſt, if ever you would be owned by God and Chriſt; if otherwiſe, all Suffering may be nothing, 1 *Cor.*13.3.

My Friends, give me leave, that have been five times in Priſon for my Lord's Cauſe, and ſometimes beaten, and often fined, to beſeech you

you to avoid theſe things in ſuffering, if God permit Trials to come upon you.

1. Take heed of unbelief of Promiſes: O that Promiſe, *If ye be reproached for the Name of Chriſt, happy are ye*, 1 Pet.4.14. *They that ſuffer for Righteouſneſs ſake, happy are they, great is their Reward in Heaven*, Mat.5.10,11. *They ſhall have in what they loſe, an hundred fold in this preſent time, and in the World to come Eternal Life*, Mat.10.30. Surely a faithful Sufferer experiences ſweet Comforts from God in the enjoyment of his Spirit, comfort of his Promiſes, Providences waiting, great Grace attending. O the ſweet Comfort and Diſcoveries! when *John* was baniſhed into the Iſle of *Patmus*, or a place of Death, he never met with the like Diſcoveries before, in order to a manifeſting in his four-fold Viſions what ſhould ſhortly come to paſs; never the like Diſcoveries before, *Rev.*1.9. The three Children had a glorious Preſence; in the fiery Furnace they were preſerved, and thoſe that caſt them in, were deſtroyed; their Enemies convinced no God was like their God, *Dan.* 3.29. & 6.26. *Daniel* in the Lion's Den, an Angel guarding of him, Lions reſtrained from hurting of him, the Informers deſtroyed before they came to the bottom of the Den, *Dan.*6.24. *Paul* and *Silas* in the Dungeon, their Backs bleeding, their Feet in the Stocks, they at Midnight praiſing God and praying; the Priſon ſhaking, the enraged

enraged Jaylor trembling, and he and his, after the Word was preached to him, and all that were in his Houſe, believing; and to Chriſt in holy Baptiſm conforming. Thus you ſee there may be an hundred-fold more than formerly was enjoyed of divine Comfort and Strength, *Acts* 16. 24, to 34. Diſcoveries, Preſervation, ſome out of weakneſs have been made ſtrong. O conſult, Soul, that little Book of Martyrs, *Heb.* 11. Beſides what ſhall be accompliſhed when the Saints ſhall poſſeſs the Kingdom; yea, the greatneſs of it under the whole Heavens ſhall be given to them, *Dan.* 7.27. *Rev.* 5.10. *Pſal.* 45.16. *Rev.* 20.4,5,6.

2. Souls take heed in a ſuffering Day of Self-confidence. When Self-denial will help thee to be a faithful Martyr, Self-confidence will make thee but an unfaithful Souldier, an impatient Sufferer, and a ſinful Complier: much of this I have ſeen in the Days of our late Trials. He that truſts his own Heart, is a Fool, *Prov.* 28. 26. *Peter* promiſed much out of a Temptation, but fell foully under the Temptation. O ſtay on him that gives Strength to them that have no Might, *Iſa.* 40. *ult.*

3. Take heed of carnal Counſel in a ſuffering State. There are many will ſay, Save your ſelves by complying; and leave off bearing their Teſtimony, and comply, contrary to their Light, cowardly; God diſowned, Conſcience wounded, Comforts clowded; and in

ſaving themſelves here, without infinite Mercy may loſe Eternal Life hereafter, *Luke* 9. 24, 25.

4. Take heed of over-loving Self, or the World more than Chriſt and Truth; it will bring you to a dreadful Day, in which you ſhall not be worthy of Chriſt. Remember you are not your own, but were bought with his precious Blood, when you deſerved nothing but Wrath; and think not much to hazard your All for him. Conſider, the *Croſs* is interlaid with the *Crown*. Love not the World, nor the things (1 *John* 2. 15.) that are in the World, neither equal with God, nor above God; it will declare, if you ſo do, that the Love of the Father is not in you, *Mat.* 11. 37. *Rev.* 1. 10.

X. O conſider ſomething as relating to the irreſiſtable Decree of God, even Death and Judgment, *Heb.* 9. 27. O conſider, it will not be long e're thou muſt be ſtrugling with thy laſt Enemy: O reſtleſs Death, when Weakneſs will be attending, Strength failing, natural Spirits expiring, Death-Sobs attending, Friends weeping, and you departing from the World, Friends and Relations: O happy then, yea fully bleſſed, if dying in the Lord, *Rev.* 14. 13. where *John* is commanded to write it. O preſume not upon a long Life, it is a great hinderance to a good Life. O for God's ſake,

ſake, and for your eternal Welfare-ſake, do not forget your dying Hour, nor your latter End, leſt you come down wonderfully, and there be none to help you, *Lam.* 1.9.

1. God doth affectionately wiſh it, *Deut.* 32. 29.

2. God doth graciouſly direct you to hear Counſel, and receive Inſtruction, that ye may be wiſe in your latter End, *Prov.* 19.20.

3. Labour to live ſo as you would wiſh when your Eyes come to be cloſed, *Prov.* 5.11. *Numb.* 23. 10.

4. Whatever your Hand findeth to do, that is agreeable to the Lord's holy Will, do it with all your Might, knowing there is no Work to be done in the Grave, *Eccleſ.* 9.10.

5. Remember you muſt die; but the Time when, the Place where, the Manner how, you know not. *Evil falls out to Man, and he knoweth it not*, Eccleſ. 9. 12.

(1.) In order to your dying Hour, let Time and Duty go together, *Mat.* 24.46.

(2.) Let a holy Reverence of God attend you in all Actions, Places and Conditions, 1 *Pet.* 1.17.

(3.) Let the Contemplations of God's Love in Chriſt to you, engage you to ſay daily to your own Hearts, What am I? what do I? whither go I? O Souls, as it is the Wiſdom of Men to ſet their Houſe in order, and to make their Wills in diſpoſing of what they

have; ſo let it be thy Work to ſet thy Heart in order, that thou mayeſt have nothing to do but to die when thou comeſt to ſtruggle with thy laſt Enemy, and Time muſt be here no longer. O remember the golden Sands of Time are running out apace, and the Glaſs of Time will never be turned, till it be turned in eternal Weal or Wo.

XI. Conſider of Judgment to come. O Soul, if Death take thee Secure, Carnal, Hypocritical, Murmuring, unfaithful to thy Light, Diſobedient or Lukewarm, or a Backſlider, or Covetous, or a Complier with ſome ſecret Sins; as Death takes you, ſo Judgment will find you; and all the Manifeſtations of God to you ſhall be diſcovered when the Books ſhall be opened: And no ſooner the Judg ſhall ſpeak, but Conſcience ſhall ſay, True, Lord; and God himſelf will be a ſwift Witneſs againſt thy ſecret Sins, not repented of: *Act.* 3.19. *Mal.* 3.5.

Remember, this was one great Doctrine that the Apoſtles of our Lord were to preach and teſtify, *That it was he that was ordained of God to be the Judg of Quick and Dead*, Acts 10. 42.

O young Man remember, for the Deſire of thine Eyes, and the Way of thine Heart, *for theſe things God will bring thee into Judgment*, Eccleſ. 11.9. O Chriſtians, *grudg not one againſt another*; yea, *behold, the Judg ſtands at the Door*, Jam. 5.9. Have fervent Charity one

to

to another, that is the Bond of Perfectneſs; and *be diligent, that ye may be found of him in Peace, without ſpot and blameleſs*, 2 Pet. 3. 14. Mat. 18.34,35. O do not hide your Talents, but improve your Meaſures given; and remember, it will be ſad to have that Sentence paſs, *Take that unprofitable Servant, caſt him into utter Darkneſs, there ſhall be weeping and gnaſhing of Teeth*, Mat.25.30. O forget not to think of his appearing, that will certainly render to every one according to his Works, *Mat.*16.27. *Rev.* 22.12. O Soul, think oft of that Jeſus that died for you, will ſhortly come to judg you; the laſt Trump ſounding, the Judg deſcending, holy Angels attending, Graves opening, the Dead riſing; Hypocrites, Unbelievers, diſobedient Perſons, weeping, wailing; ſecret Counſels of all Hearts ſhall be diſcovered; Therefore live in this preſent Day, with a holy preparation for that Day, in taking heed to thy Thoughts, 1 *Cor.*4.5. *Eccleſ.*12.14. Take heed to thy Words, *Mat.*12.36. O take heed of idle Words. *Swear not at all*; it's forbidden, *Mat.*5.34. *Jam.*5.12. Take heed of Lying, Curſing, Backbiting, Railing. *Grievous Words ſtir up Wrath*, Prov. 15. 1. Look to your Actions, and do not omit what God commands; nor dare to commit what he forbids. Eternal Judgment is a Chriſtian Principle, *Heb.* 6. 2.

And now that ye may be helped to mind theſe

theſe things, I come to the laſt thing propounded, and that is Prayer.

XII. O poor young Man, haſt thou cauſe to flee youthful Luſts, to follow after Righteouſneſs, Faith, Charity, Peace, and keep ſuch Company as call on God out of a pure Heart? 1 *Tim.*2.11. Haſt thou, poor Soul, a Devil to reſiſt, a World to overcome, ſome Corruptions to mortify, a deceitful Heart to watch over, a Goſpel to obey, a Kingdom to obtain? O Souls, watch and pray; make Conſcience of ſecret Prayer, and be earneſt for thoſe things *Jabez* begged of God, 1 *Chron.*4. 10. For your encouragement, remember, He that ſeeks God early, ſhall find him; O a bleſſed Promiſe! *Prov.*8.17. Pray earneſtly for the divine Operations of the holy Spirit, with the bleſſed Fruits of it. Chriſt hath promiſed, if they that are evil, know how to give good things to their Children, how much more ſhall your heavenly Father give his Spirit to them that ask it? *Luke* 11.13.

O pray for Wiſdom as Servants, to diſcharge your Duty in your Places, that the Name and Doctrine of God be not blaſphemed.

O pray for Wiſdom as Freemen, that you may always be concerned in ſerving God in true Holineſs and Righteouſneſs all your Days.

O pray for a Faith of a right kind, and ſay as the Apoſtles, *Lord increaſe our Faith*; mind what

what Christ hath done, is a doing, and will do.

As to a married State, pray for Wisdom to discharge your relative Duties; Husband to Wife, and Wife to Husband, living in the Fear of God. As to your State unmarried, devote your selves so much the more to wait on and serve the Lord, if Virgin Disciples, as *John* the beloved Disciple is said by some Authors to be, and holy *Paul.*

If in a prosperous Condition, beg a humble, thankful, charitable Heart; remembring you are Stewards for God. And as to your State in meeting with Adversity, beg Patience, Contentment; admire the least Mercy under the greatest Misery, *Lam.*3.22.

As to your State if persecuted; beg Wisdom, Courage, Constancy, of him that gives Strength to them that have no Might.

As to your Duty in preparing for Death; O pray that you may have your Light shining, your Lamps burning, and you like Men waiting for the coming of the Lord, and be filled with his Spirit, waiting, praying for the blessed Influences of the Spirit of God upon your Souls, using all the means you can to obtain it. And if Messengers, hearing that you have received the Word, pray for you that you may receive the Holy Ghost, join heartily with them; and in laying gentle Hands on you, if you receive more of the Spirit, you will be more for the

Honour

Honour of God, the Comfort of your Brethren, and walk as Lights in the World, and be as Salt in the Earth. O labour to have Salt in your ſelves, and Peace one with another, *Mark* 9. 50.

I ſhall cloſe up this little Matter with thoſe words, 1 *Pet.* 1. 17. *If you call on the Father, who without reſpect of Perſons judgeth according to every Man's Work, paſs the time of your ſojourning here in fear*; Yea, give all diligence to thoſe ſeven things that lead to the Kingdom, 2 *Pet.* 1. conſider 5,6,7,8,9,10,11 verſes. And labour to live ſo, as you may wiſh when your Eyes come to be cloſed, and when you come to Judgment, *Eccleſ.* 11. 9. & 12. 14. And pray for the Lord's Labourers, and I will beg that Truth may live in your Souls when I am dead, and may ſhortly meet thoſe that fear God, and keep his Commandments, in never-ending Glory.

FINIS.